بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR
(THE BATTLE OF MU'TAH)

22-April-2012 (Evening Dars)

- When the rasul (ﷺ) signed a peace treaty, ten years no war.
- It gave him the freedom to take on other enemies that were considered a bone in his throat
- Six weeks later he went to Khaibar with an army of 1,400 and the Jews, their army was 10,000
- yet the Muslim inflicted on them a humiliating defeat, the Muslim won a decisive victory
- when the Jews of Fadak heard what took place at Khaibar, they surrendered Fadak
- without a fight because they realised it would be futile
- if 10,000 Jewish soldiers could not take on the Sahabahs who were 1,400
- what chance do they stand at Fadak? They do not stand a chance
- so they calculated and they surmised that there is no point in putting up a fight
- so they surrendered the land of Fadak to the Prophet (ﷺ)

- the Prophet (ﷺ) allowed the Jews at Khaibar to stay on the land and cultivate the land
- but they have to hand over half of the produce to the Muslims
- the same arrangement was drafted up with the land of Fadak
- but there is a difference between the land of Fadak and the land of Khaibar
- the land of Khaibar had to be distributed between the prophet and the Sahabahs
- because they fought a bloody battle for Khaibar
- but as for Fadak, it was surrendered without a fight
- so because Fadak was surrendered without a fight, it belonged totally to the rasul (ﷺ)

THE EXPEDITION OF DHAT-UR-RIQA' (IN THE YEAR 7 A.H)

- why was it called Dhat-ur-Riqa' (the expedition of the rags)?
- because the Sahabahs marched until their feet became blistered
- some of them, their toe nails dropped out, they had to use rags to wrap their feet
- the harsh desert condition took a heavy toll on their feet
- so because of that, this battle is called Dhat-ur-Riqa'

Al-Bukhari, on the authority of Abu Musa Al-Ash'ari, narrated that they set out on an expedition with the Messenger of Allâh [(ﷺ)]. "We were six in number and had (with us) only one camel which we rode turn by turn. Our feet were injured. My feet were so badly injured that my nails came off. We, therefore, bandaged our feet with rags, so this expedition was called Dhat-ur-Riqa'(i.e. the expedition of rags.)" [Sahih Al-Bukhari 2/592; Sahih Muslim 2/118]

The rasul ((ﷺ)) subdued two of his greatest enemies; Quraish and the Jews

- Quraish in Makkah with the treaty of Hudaibiya and he subdued the Jews with the conquest of Khaibar and Fadak.

But he had pagan Arab tribes who were still a bone in his throat
- these pagan Arab tribes were primarily in Najd
- they continued with their usual practise of looting, plundering and highway robbing
- they were an irritant

They were more difficult to fight than the Jews, do you know why?
- the Jews were concentrated in fortresses called Khaibar, Khaibar in Hebrew means a fort
- so it was easy to subdue the Jews because they were in fortresses in one place
- however the pagan Arabs, these were nomadic tribes, who scattered all over Najd
- they were not in one central location for you to crush them
- so to subdue the Bedouins, it is more difficult than to subdue the Jews
- because they are scattered all over the place, robbing, looting and plundering

Having subdued two powerful sides of the Confederates coalition, the Prophet [(ﷺ)] started preparations to discipline the third party, i.e. the desert Bedouins, who took Najd for habitation, and continued in their usual practices of looting and plundering. Unlike the Jews of Khaibar and people of Makkah, they had a liking for living in the wilderness dispersed in scattered spots, hence the difficulty of bringing them under control, and the futility of carrying out deterrent campaigns against them. However, the Prophet [(ﷺ)] was determined to put an end to this unacceptable situation and called the Muslims around him to get ready to launch a decisive campaign against those harassing rebels. Meanwhile it was reported to him that Bani Muharib and Banu Tha'lbah of the Ghatfan tribe were gathering army in order to encounter the Muslims. The Prophet [(ﷺ)] proceeded towards Najd at the head of 400 or 700 men, after he had mandated Abu Dhar -in another version, 'Uthman bin 'Affan -to dispose the affairs of Madinah during his absence. The Muslim fighters penetrated deep into their land until they reached a spot called Nakhlah where they came across some bedouins of Ghatfan, but no fighting took place because the latter had agreed to go into reconciliation with the Muslims. The Prophet [(ﷺ)] led his followers that day in a prayer of fear.

The most prominent of these pagan Arab tribes that were recalcitrant and stubborn was Banu Ghatfan
- the rasul (ﷺ) heard that Banu Ghatfan was gathering forces against him
- so he went on a pre-emptive strike and he put Abu Dharr (RA) be in charge of the affairs of Madina
- in some hadith it says he left Uthman ibn Affan (RA) in charge of the affairs of Madina
- while he (ﷺ) went out with 400 to 700 men to subdue the pagan Arab tribe, Banu Ghatfan

Jabir narrated: In the course of Dhat-ur-Riqa' expedition, we came to a leafy tree where the Prophet [sallallahu alayhi wa sallam] sat shading himself off the burning sun. The others dispersed here and there seeking shelter from heat. The Prophet [(ﷺ)] had a short nap after he had hung his sword on the tree. A polytheist, meanwhile came, seized the sword and unsheathed it. The Prophet [(ﷺ)] woke up to find his sword drawn in the man's

hand. The bedouin here asked the Prophet (unarmed then): "Who would hold me back from killing you now?" The Prophet [(ﷺ)] then answered: "It is Allâh." In another version, it was reported that the Prophet [(ﷺ)] took the sword when it had fallen down and the man said: "You (the Prophet) are the best one to hold a sword." The Prophet [(ﷺ)] asked the man if he would testify to the Oneness of Allâh and the Messenger ship of Muhammad. The Arabian answered that he would never engage in a fight against him, nor would he ally people fighting the Muslims. The Prophet [(ﷺ)] set the man free and let him go to his people to say to them that he had seen the best one among all people. [Mukhtasar Seerat Ar-Rasool p.264; Fath Al-Bari 7/416]

The same man who said to the rasul, who will protect you now from killing you?
- some hadith mention the sword fell from his hand

The victory at the expedition of Dhat-ur-Riqa' had a tremendous impact on all the Arabians. It cast fear into their hearts and rendered them too powerless to antagonize the Muslim society in Madinah. They began to acquiesce in the prevailing situation and resigned themselves to new geo-political conditions working in favour of the new religion. Some of them even embraced Islam and took an active part in the conquest of Makkah and the battle of Hunain, and received their due shares of the war booty.

So the Sahabah were grumbling about when the prophet signing 10 years no war with Quraish
- Quraish was a powerful army; they were able to amass an army of 10,000
- and the Muslims were only 3,000 at the battle of the Ditch
- the Jews were also 10,000 at Khaibar
- so how can you fight so many enemies? Both of them can muster an army of 10,000
- Allah said the treaty was a great victory: 48:1

Verily, We have given you (O Muhammad (ﷺ)) a manifest victory. (Al-Fath 48:1)

So when the rasul (ﷺ) signed the treaty, he was able remove bones from his throat
- e.g. the Jews of Khaibar, the Jews of Fadak, the pagan Arab tribe Banu Ghatfan

A woman from the Arabians was taken prisoner in the context of this battle. Her husband, on hearing the news, swore he would never stop until he had shed the blood of a Muslim. Secretly at night, he approached the camp of the Muslims when he saw two sentries stationed there to alert the Muslims against any emergency. He shot the first one, Abbad bin Bishr, who was observing prayer, with an arrow but he did not stop prayer, he simply pulled it out. Then he was shot by three other arrows but would not interrupt his prayer. After he had done the closing salutations, he awakened his companion 'Ammar bin Yasir, who remonstrated that he should have alerted him to which the latter replied that he was half way through a Chapter and did not like to interrupt it. [Za'd Al-Ma'ad 2/112; Ibn Hisham 2/203-209]

At this battle Allah revealed: 4:101

And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat

(prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies. (An-Nisa 4:101)

- because the Sahabahs they feared that they will be attacked when performing Salah
- when the ayah came down, they prayed 2 Rak'ah for Zhur and 2 Rak'ah for Asr
- and they prayed in two Jama'ah
- a group of Muslims would keep watch while another group prayed
- and it was the rasul who lead the two Jama'ah

Now sometimes on Eid day you have 4 Jama'ah for Salatul Eid
- because the masjid is too small to accommodate 2,000 or 3,000 people at the same time
- e.g. one Jama'ah at 8 o'clock, second at 9 o'clock, third at 10 o'clock and forth at 11 o'clock
- this is what Shaikh saw in Central Mosque in London
- it is permissible for an Imam to perform two Eid Salah
- if you run out of Imams and you do not have qualified people
- to perform the Salah and give a the Khutbah
- you are allowed to use one Imam to lead two or even three Salah
- that is not forbidden and it is permissible, the Salah is accepted

From that time onward, the anti-Islam tripartite coalition had been subdued, and peace and security prevailed. The Muslims, then started to redress any political imbalance and fill in the small gaps that still triggered unrest here and there in the face of the great drive of Islamization that enveloped the whole area. We could in this context mention some of these incidental skirmishes which pointed markedly to the ever-growing power of the Muslim society.

So when the rasul signed 10 years no war with Quraish at Hudaibiya
- it gave the prophet freedom to manoeuvre and take on other pagan Arab tribes
- that were a threat to the Islamic State in Madina
- and this is why Allah pronounced this treaty was a clear victory

ONE OF THE POINTS IN THE TREATY OF HUDAIBIYA:

1. The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.

- the Sahabahs were very upset when Quraish put this in the treaty
- because they left their homes to perform the Umrah in Makkah
- the reason Quraish put this in the treaty
- was to prove to the rest of the Arabian Peninsula, that Quraish is not an easy pushover
- it is called Hamiyat al-Jahiliyya (the pride and arrogance of Jahiliyya)

When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allah sent down His Sakinah (calmness and tranquillity) upon His Messenger ((ﷺ)) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allah), and they were well

entitled to it and worthy of it. And Allah is the All-Knower of everything. (Al-Fath 48:26)

You can expect the kuffaar to have this disease of the heart, Hamiyat al-Jahiliyya
- e.g. they know that the war in Afghanistan has been lost
- so why have they kept their sons and daughters in Afghanistan
- and allow IED's to blow off their hands and feet everyday?

THE ANSWER IS IN FRONT OF YOU IN: 48:26, HAMIYAT AL-JAHILIYYAH

The World's Deadliest Arms Race
http://www.youtube.com/watch?v=83VgEnfLzJc

SO HISTORY REPEATS ITSELF
- the same disease of the heart, Quraish was suffering from
- the kuffaar of today are suffering from and this is going to lead to their own self-destruction
- all in the name of Hamiyat al-Jahiliyya (the pride and arrogance of Jahiliyya)

THE COMPENSATORY UMRAH (LESSER PILGRIMAGE)

- this took place 7 years after the hijra

When Dhul Qa'da month approached towards the close of the seventh year A.H., the Prophet [(ﷺ)] ordered his people, and the men who witnessed Al-Hudaibiyah Truce Treaty in particular, to make preparations to perform 'Umrah (lesser pilgrimage). He proceeded with 2000 men besides some women and children [Fath Al-Bari 7/700]

- at their first attempt to enter Makkah (6 A.H.), they were 1,400, one year later they were 2,000
- and when they were asked to turn around on their first attempt
- the Sahabahs said to the rasul, you told us you saw us in a dream that we will enter Makkah
- the Prophet (ﷺ) told them, we will enter into Makkah, but he did not say it would be that year

…Umar bin Al-Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of Allah?' The Prophet said, 'Yes, indeed.' I said, 'Is not our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Apostle and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Kaba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I

said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it." (Az-Zuhri said, " 'Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.'")… [Sahih Bukhari, Vol 3, Book 50, Hadith #891]

…When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, "Get up and' slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other… [Sahih Bukhari, Vol 3, Book 50, Hadith #891]

The advice of Umm Salama was wise and effective
- so when you have a wife who is mature, it is a great barakah
- a mature woman with Taqwa; that is the best wife you can have
- it is like you have a Khadijah

Concerning the Umrah which took place on 7 A.H. Allah spoke about it in 48:27

Indeed Allah shall fulfil the true vision which He showed to His Messenger ((ﷺ)) [i.e. the Prophet ((ﷺ)) a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al Masjid al Haram; if Allah wills, secure, (some) having your heads shaved, and (some) was having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (Al-Fath 48:27)

When Dhul Qa'da month approached towards the close of the seventh year A.H., the Prophet [(ﷺ)] ordered his people, and the men who witnessed Al-Hudaibiyah Truce Treaty in particular, to make preparations to perform 'Umrah (lesser pilgrimage). He proceeded with 2000 men besides some women and children, and 60 camels for sacrifice, to visit the Holy Sanctuary in Makkah. The Muslims took their weapons with them fearing the treachery of the Quraishites, but left them with a party of two hundred men at a place some eight miles from Makkah. They entered the city with the swords in their scabbards [Za'd Al-Ma'ad 2/151; Fath Al-Bari 7/700], with the Prophet [(ﷺ)] at their head on his she-camel, Al-Qaswa', while the surrounding Companions attentively focusing their look on him, all saying: "Here I am! at Your service O Allâh!"

Whenever you go to Hajj you have to recite the Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ وَالمُلْكَ، لاَ شَرِيكَ لَكَ

Narrated By 'Abdullah bin 'Umar : The Talbiya of Allah's Apostle was :
'Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata

Laka walmulk, La sharika Laka'
(I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.) [al-Bukhari (1549) and Muslim (1184)]

- this is what you recite when you go for Hajj
- when you are making your intention for Hajj or Umrah
- when you reach the Miqat you make Ghusl
- you put on the ihram and you pray two rak'ah Sunnah and you say
- Labbaika Umrah or if it for Hajj you say Labbaika Hajj
- this intention you say it out loud
- as for other intentions e.g. Fasting or Salah etc are kept in the heart
- you are not allowed to say them out loud
- however if you came to pray Salah and you did not make your intention, your Salah is Bautil
- because of the Hadeeth:

Umar ibn al-Khattab said, 'I heard the Messenger of Allah ((ﷺ)), say, "Actions only go by intentions. Everyone gets what they intend..." [Al-Bukhari (1) and Muslim (4692)]

- so whenever you stand up to pray, you have to make your intention for every single Salah
- and if you are Fasting in Ramadan, you have to make your intention every single day
- if you did not make your intention before the Athan for Fajr, you have no fast for that day

The Quraishites had left the place and retired to their tents on the adjoining hills. The Muslims performed the usual circumambulation vigorously and briskly; and on recommendation by the Prophet [(ﷺ)], they did their best to appear strong and steadfast in their circumambulation as the polytheists had spread rumours that they were weak because the fever of Yathrib (Madinah) had sapped their strength. They were ordered to run in the first three rounds and then walk in the remaining ones. The Makkans meanwhile aligned on the top of Qu'aiqa'an Mount watching the Muslims, tongue-tied at witnessing their strength and devotion. When they entered the Holy Sanctuary, 'Abdullah bin Rawaha walked before the Prophet [(ﷺ)] reciting: "Get out of his way, you disbelievers, make way, we will fight you about its revelation with strokes that will remove heads from shoulders and make friend unmindful of friend."

After ritual walking and running between the two hills of Makkah, Safa and Marwah, the Prophet [(ﷺ)] with the Muslims halted at the latter spot to slaughter the sacrificial animals

and shave their heads.

The main body of the pilgrims had now performed the basic rites of the lesser pilgrimage, but there remained those who were entrusted the charge of the weapons. The Prophet (ﷺ) had these relieved, and they went through the same devotions as the others did.

When the prophet was making Tawaf around the Ka'bah with his companions for this Umrah
- Quraish went on the hills and they were watching the Muslims making Tawaf and their Umrah
- the prophet told the Muslims, do not look weak,
- when making Tawaf around the Ka'bah the first three laps run and other four walk
- why did the prophet tell his Sahabah, not to appear weak in front of the kuffaar?
- because a rumour spread that the Muslims were weak because a fever swept through Madina
- because of this rumour the prophet wanted to dispel all doubts
- so he told to his Sahabah not to appear weak when making Tawaf around the Ka'bah

It was during this visit of the Prophet [sallallahu alayhi wa sallam] to Makkah for pilgrimage that his uncle 'Abbas offered the hand of his sister-in-law, Maimuna — the daughter of Harith, to him. The Prophet [(ﷺ)] was kind enough to accept this offer since it was an effective step towards cementing the ties of relationship between the Prophet [(ﷺ)] and the influential men of Makkah. The wedding took place in Sarif. [Za'd Al-Ma'ad 2/152]

This marriage was strategic because Maimuna belonged to the elite of society in Makkah
- this marriage was a political marriage, the prophet married her
- because this will increase his influence among the influential men of Makkah

On the morning of the fourth day of the pilgrimage, the notables of Quraish asked 'Ali bin Abi Talib to tell the Prophet [sallallahu alayhi wa sallam] to leave Makkah along with his Companions. He, of course, could not conceive of violating the terms of Al-Hudaibiyah Treaty, therefore he ordered his men to depart for a village called Sarif where he stayed for some time.

The prophet did not spend more than three days in Makkah
- because of the treaty of Hudaibiya, the prophet kept his promise and left Makkah

When the prophet perform Umrah with his companions, Makkah was not conquered
- Makkah was conquered 8 years after the hijra, he ((ﷺ)) performed Umrah 7 years after the hijra

- this means when the Prophet made Tawaf around the Ka'bah idols were in the Ka'bah
- because the idols where broken when they conquered Makkah and still the Umrah was valid

There are people called Jamaat al-Muslimeen
- who say that when you go to Makkah to perform Umrah or Hajj, it is Bautil
- because Makkah is in control by the House of Saud and because the House of Saud is an apostate regime, a Taghoot regime.
- They are the ones that control Makkah and the Ka'bah and they appoint the Imams to lead you in prayer.
- This is the Aqeedah of Jamaat al-Muslimeen from the UK, their leader is Abu Eesa
- He was in Belmarsh prison indefinitely.

Because they said he is a threat to our national security because he said he is the Caliph
- the reason people pass these dodgy fatwas is because they are jahil
- and they did not study the Seerah of Muhammad ((ﷺ)) in details
- who told you, you are allowed to pronounce a person's Hajj Bautil?
- Because the House of Saudi is in charge of Makkah?
- What a dodgy fatwa, this is the fatwa of Abu Eesa and his Jama'ah
- they also believe that every Muslim is a kaafir until proven to be Muslim.

If they go to a country like Indonesia, Malaysia, Pakistan, Bangladesh etc
- and they see a man with the name Muhammad
- they say: 'he is a kaafir until he proves to have the right Aqeedah'
- they say: 'I will never see him as a Muslim, what if he is a Brelvi or Qadiyani etc'
- 'what if he believes in democracy', they do not give the excuse of ignorance
- they say 'all those who believe in democracy are kuffaar', before establishing the hujjah
- they say 'all the Muslims who send their kids to government schools are kuffaar'
- because they exposed them to Darwinism.

When you go online and download yahoo messenger etc, when you click 'I Agree' as you install
- they say you are kaafir because paltalk/yahoo etc are owned by Zionists
- and when you clicked 'I Agree', you entered into an agreement with the Zionists
- in that case, you would not be able to download anything!
- these lot are called the modern day Khawarij, they also have many other crazy ideas

THE BATTLE OF MU'TAH

It was the most significant and the fiercest battle during the lifetime of the Messenger of Allâh [(ﷺ)], a preliminary and a prelude to the great conquests of the land of the Christians. It took place in Jumada Al-Ula 8 A.H. / September 629 A.D. Mu'tah is a village

that lies on the borders of geographical Syria.

- this battle took place 8 years after the hijra
- what started this battle? this battle was to take revenge for what took place

The Prophet [(ﷺ)] had sent Al-Harith bin 'Umair Al-Azdi on an errand to carry a letter to the ruler of Busra. On his way, he was intercepted by Sharhabeel bin 'Amr Al-Ghassani, the governor of Al-Balqa' and a close ally to Caesar, the Byzantine Emperor. Al-Harith was tied and beheaded by Al-Ghassani. Killing envoys and messengers used to be regarded as the most awful crime, and amounted to the degree of war declaration. The Prophet [sallallahu alayhi wa sallam] was shocked on hearing the news and ordered that a large army of 3000 men be mobilized and despatched to the north to discipline the transgressors. [Za'd Al-Ma'ad 2/155; Fath Al-Bari 7/511] It was the largest Muslim army never mobilized on this scale except in the process of the Confederates Battle.

- Al-Ghassani was an Arab tribe, they were on the border of Syria
- they were allies of the Byzantine empire
- so when Heraclius heard the prophet mustered an army to take revenge for killing an envoy
- he mustered an army as well

At the conclusion of the military preparations, the people of Madinah gathered and bade the army farewell. 'Abdullah bin Rawaha began to weep at that moment, and when asked why he was weeping, he swore that it was not love for this world nor under a motive of infatuation with the glamour of life but rather the Words of Allâh speaking of Fire that he heard the Prophet [(ﷺ)] reciting:

"There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished." [Al-Qur'an 19:71]

Zaid bin Haritha was appointed to lead the army. Ja'far bin Abi Talib would replace him if he was killed, and 'Abdullah bin Rawaha would succeed Ja'far in case the latter fell. [Sahih Al-Bukhari 2/611] A white banner was raised and handed over to Zaid. [Mukhtasar Seerat Ar-Rasool p.327]

The Prophet [(ﷺ)] recommended that they reach the scene of Al-Harith's murder and invite the people to profess Islam. Should the latter respond positively, then no war would ensue, otherwise fighting them would be the only alternative left. He ordered them: "Fight the disbelievers in the Name of Allâh, neither breach a covenant nor entertain treachery, and under no circumstances a new-born, woman, an ageing man or a hermit should be killed; moreover neither trees should be cut down nor homes demolished.

[Mukhtasar Seerat Ar-Rasool p.327; Rahmat-ul-lil'alameen 2/271]"

The Muslim army then marched northward to Ma'ân, a town bordering on geographical Syria. There news came to the effect that Heraclius had mobilized a hundred thousand troops together with another hundred thousand men of Lakham, Judham and Balqain — Arabian tribes allied to the Byzantines. The Muslims, on their part had never thought of encountering such a huge army. They were at a loss about what course to follow, and spent two nights debating these unfavourable conditions. Some suggested that they should write a letter to the Prophet [(ﷺ)] seeking his advice. 'Abdullah bin Rawaha was opposed to them being reluctant and addressed the Muslims saying: "I swear by Allâh that this very object which you hold in abhorrence is the very one you have set out seeking, martyrdom. In our fight we don't count on number of soldiers or equipment but rather on the Faith that Allâh has honoured us with.

Dart to win either of the two, victory or martyrdom." In the light of these words, they moved to engage with the enemy in Masharif, a town of Al-Balqa', and then changed direction towards Mu'tah where they encamped. The right flank was led by Qutba bin Qatadah Al-'Udhari, and the left by 'Ubadah bin Malik Al-Ansari. Bitter fighting started between the two parties, three thousand Muslims against an enemy fiftyfold as large.

Before the battle started 'Abdullah bin Rawaha quoted 19:71

There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. (Maryam 19:71)

The Tafsir of the ayah

- all of you will pass over hell, the bridge called the sirat
- according to your eeman, you will cross the sirat at different speeds
- so if you were very pious you will cross the sirat by the speed of lightning
- some will be crawling, some will be walking
- so the stronger you are in eeman the faster you will cross the sirat
- this verse does not mean every human being will go into the hellfire
- what Allah said is, you will pass over the hellfire because you have to cross the sirat
- that is the Tafsir

Narrated By 'Ubaidullah bin Abi Rafi: I heard 'Ali saying, "...Allah's Apostle, (ﷺ) said, "Hatib has told you the truth." Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Apostle said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you." [AL-Bukhari (3007) and Muslim (2494)]

Jabir (RA) reported that Allah's Messenger (ﷺ) said, "None of those who swore allegiance under the tree will enter Hell." [Musnad Ahmad (3/350) No. 14820, Sunan Abu Dawud (2/624) No. 4653, Sunan Tirmidhi (5/695) No. 3860, Abu Eesa al-Tirmidhi said: this hadith is Hasan Sahih]

Based on these hadith you are not allowed to believe every single Muslim will go into hell - and then will taken out and put into paradise, that is not the case

Narrated By Ibn 'Abbas: Allah's Apostle said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they Are they my followers?" It was said, 'No. It is Moses and his followers It was said to me, 'Look at the horizon.'' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' "Then the Prophet entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born m the Islamic era, for we were born in the Pre-Islamic Period of Ignorance.'' When the Prophet heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Apostle?' The Prophet (ﷺ) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (ﷺ) said, 'Ukasha has anticipated you." [Sahih Bukhari, Vol 7, Book 71, Hadith #606]

- 3,000 Muslims went onto take on 200,000 Christians
- when the Muslims found out they were outnumbered 50:1
- they said we need to write a letter to the prophet and ask for reinforcements ASAP
- some of them wanted to turn back, but 'Abdullah bin Rawaha told them:
- 'you can not turn back, if you turn back you have wahn in your heart'
- because of his speech he gave they decided to take on the kuffaar

FIRST GENERAL - ZAID BIN HARITHA
SECOND GENERAL - JA'FAR BIN ABI TALIB
THIRD GENERAL - ABDULLAH BIN RAWAHA

Zaid bin Haritha, the closest to the Messenger's heart, assumed leadership and began to fight tenaciously and in matchless spirit of bravery until he fell, fatally stabbed. Ja'far bin

Abi Talib then took the banner and did a miraculous job. In the thick of the battle, he dismounted, hamstrung his horse and resumed fighting until his right hand was cut off. He seized the banner with his left hand until this too was gone. He then clasped the banner with both arms until a Byzantine soldier struck and cut him into two parts. he was posthumously called "the flying Ja'far" or "Ja'far with two wings" because Allâh has awarded him two wings to fly wherever he desired there in the eternal Garden. Al-Bukhari reported fifty stabs in his body, none of them in the back. [Sahih Al-Bukhari 2/611]

'Abdullah bin Rawaha then proceeded to hold up the banner and fight bravely on his horseback while reciting enthusiastic verses until he too was killed.

ALL THREE ARMY GENERALS WERE KILLED
- so what do the Muslims do now? Because the prophet did not mention a fourth

Thereupon a man, from Bani 'Ajlan, called Thabit bin Al-Arqam took the banner and called upon the Muslims to choose a leader. The honour was unanimously granted to Khalid bin Al-Waleed, a skilled brave fighter and an outstanding strategist. It was reported by Al-Bukhari that he used nine swords that broke while he was relentlessly and courageously fighting the enemies of Islam. He, however, realizing the grave situation the Muslims were in, began to follow a different course of encounter, revealing the super strategy-maker, that Khalid was rightly called. He reshuffled the right and left flanks of the Muslim army and introduced forward a division from the rear in order to cast fear into the hearts of the Byzantine by deluding them that fresh reinforcements had arrived. The Muslims engaged with the enemies in sporadic skirmishes but gradually and judiciously retreating in a fully organized and well-planned withdrawal. The Byzantines, seeing this new strategy, believed that they were being entrapped and drawn in the heart of the desert. They stopped the pursuit, and consequently the Muslims managed to retreat back to Madinah with the slightest losses. [Fath-Al-Bari 7/513, 514; Za'd Al-Ma'ad 2/156]

Khalid Ibn Walid (RA) was a new Shahadah
- yet people who have been in Islam for many years gave their Bay'ah to him
- to lead them in a very serious crises, they are 3,000 and the enemy is 200,000
- Khalid Ibn Walid took the banner, he fought until nine swords broke off in his hand on that day
- they said we have never seen Khalid Ibn Walid fight like that before in our life
- it is because of this the prophet gave him the name Saif Ullah (Sword of Allah)

Narrated By Khalid bin Al-Walid: On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine. [Sahih Bukhari, Vol 5, Book 59, Hadith #564]

Narrated By Anas: the Prophet (ﷺ) had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawaha before the news of their death reached. The Prophet said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious." [Sahih Bukhari, Vol 5, Book 59, Hadith #561]

What Khalid did was, he pulled a trick on the Romans
- he allowed a small group of Muslims to fight
- then they retreat and a new group came to fight on the frontlines
- and they would bring banners with them, then they would fight briefly and then retreat
- so when the kuffaar were seeing new faces coming over and over again
- they thought the prophet sent reinforcements from Madina
- so the Romans retreated and the Muslims retreated

- how many Muslims were killed in the battle? 12
- how many Kaafirs were killed in this battle? 3,000

What does this say about the Byzantine Empire?
- with an army of 200,000 they were unable to defeat 3,000 Muslims
- this means the end of the Byzantine Empire is near
- very soon the Muslims are going to smash it

1453 CE (827 AH)
- Muhammad al-Faatih lay siege on the Byzantine Empire and smashed it
- he was only 23 years old and he brought an end to the Byzantine Empire
- which lasted for over 1,500 years, until today the kuffaar cannot get over it

Pope Benedict XVI quoted a 14th Century Christian emperor who said the Prophet Muhammad had brought the world only "evil and inhuman" things.:
http://news.bbc.co.uk/1/hi/world/europe/5347876.stm

- the Prophet ((ﷺ)) prophesised you will conquer Constantinople first

Narrated Yahya bin Ishaq from Yahya bin Ayoub from Abu Qabeel who said: We were with 'Abdullah ibn 'Amr ibn al 'Aas and he was asked which city will be conquered first Constantinople or Rome? So 'Abdullah called for a sealed trunk and he said, “Take out a book from it”. Then 'Abdullah said, ‘Whilst we were with the Messenger of Allah writing, The Messenger of Allah was asked, “Which city will be conquered first, Constantinople or Rome?” So Allah's Messenger said: “The city of Heraclius will be conquered first."

meaning Constantinople.' [Musnad Ahmad (2/176) No. 6645, Mustadrak al-Haakim (4/598) No. 8662, Sunan Darimi (1/430) No. 503]

The Muslims sustained twelve martyrs, whereas the number of casualties among the Byzantines was unknown although the details of the battle point clearly to a large number. Even though the battle did not satisfy the Muslims' objective, namely avenging Al-Harith's murder, it resulted in a far-ranging impact and attached to the Muslims a great reputation in the battlefields. The Byzantine Empire, at that time, was a power to be reckoned with, and mere thinking of antagonizing it used to mean self-annihilation, let alone a three-thousand-soldier army going into fight against 200,000 soldiers far better equipped and lavishly furnished with all luxurious conveniences. The battle was a real miracle proving that the Muslims were something exceptional not then familiar. Moreover, it gave evidence that Allâh backed them and their Prophet, Muhammad, was really Allâh's Messenger. In the light of these new strategic changes, the archenemies among the desert bedouins began to reconcile themselves with the new uprising faith and several recalcitrant tribes like Banu Saleem, Ashja', Ghatfan, Dhubyan, Fazarah and others came to profess Islam out of their own sweet free will.

The Battle of Mu'tah many scholars say it raised the status of the Muslims
- many pagan Arab tribes who used to resent Islam and Muhammad (ﷺ)
- when they saw how the Muslims (3,000) took on the Byzantine Empire (200,000)
- they said to themselves, 'it is useless for us to fight the Muslims, we do not stand a chance'
- 'if the Roman Empire could not crush them in the battle of Mu'tah, what chance do we have?'
- because of this many pagan Arabs tribes came to Madina and embraced Islam
- the battle of Mu'tah was the most fiercest battle that took place during the lifetime of the rasul
- it raised the status of the Muslim army and created wahn in the hearts of the pagan Arab tribes

At the Treaty of Hudaibiya (6 AH) the Muslim army was 1,400
- two years later (8 AH) when the prophet went to conquer Makkah with an army of 10,000!
- so this proves how Islam spread rapidly throughout the Arabian Peninsula
- and the Prophet (ﷺ) lived to see the entire Arabian Peninsula embrace Islam
- this is the meaning of Allah's Words in: 93:5

And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. (Ad-Duha 93:5)

When they retreated the Prophet did not reprimand them

- because the kuffaar they retreated first because of the trick Khalid ibn Waleed pulled on them

- Khalid ibn Waleed is the only man in history who has not lost a battle, before or after Islam

- the most successful army general of all time was Khalid ibn Waleed

One of the Sahabahs doubted whether they did right to retreat

- so he prayed at home and refused to pray at the masjid because he felt ashamed

- and the Prophet (ﷺ) sent for him to come and pray in the masjid